[115 cont.]

436 money itself (1). The pieces of money seen and collected by

1. Edge-Partington, I, 165, Nos. 1, 2; 163, Nos. 2-4.

European travelers were all old, usually so old that the parrot-feather trimming had become insignificant or invisible and the specimens looked like old leather straps (2). During spe-

2. Coote, p. 155. Director Foy tells me that well-preserved, that is, new specimens are to be found in the museum in Cambridge.

[556] cial festivities the pieces belonging to the host are displayed at the place where the festivities are held. According to Codrington, there are also shorter pieces for daily use, but in former times shell money probably served for this purpose.
[583] The bride price is paid exclusively in feather money (3).

3. Codrington, p. 239. Joest in Baessler, p. 379.

802 It is in keeping with the commercial talents of the natives that they can easily count up to 100,000, according to Joest. When they count with their hands, they compute with the fingers bent; thus the closed fist with the thumb tucked under means five, with one finger outstretched, four, and so forth. Joest did not find them counting with their feet (4). Markham mentions a sort of knotted string made of

4. Joest in Baessler, p. 393.

strips of palm leaf, which he interprets as a counting device.
● [764] When the body of Bishop Patteson was returned, the string was found in the folds of the tapa in which the corpse was
000 wrapped. According to Markham's interpretation, the five

765 [146 cont.] On the day of death, the members of the household start fasting on Ndeni, that is to say, they do not eat any cooked food, sometimes for a week, but sometimes for a longer period. Every day they paint their faces and bodies with soot; the widow covers her head with an old dirty cloth and is not permitted to leave the house, where, with the others, she begins the lament anew each day around noon. The surviving [304] husband sometimes also submits to a tattoo of mourning. Until ● 764 the burial the divided feather money is hung on a beam near the corpse. After two days at the earliest, the burial takes place in a very deep grave in the house itself, at the place where death came and after the corpse [147] has been wrapped in numerous 765 white tapa-mats (1). The feast for the dead is held on the fifth

1. Codrington, pp. 263f. O'Ferrall, p. 223. Joest in Baessler, p. 377, 390. Cf. also Markham, p. 62; Dillon, p. 304. According to Burney, p. 161, the lament for Chief Malope lasted "many days" [cited in English].

765 day (2). Inland, the bones are later dug up again and made
769

2. Codrington, p. 263f.

into arrowheads; the skull is kept in a chest inside the house and food is offered to it as the representation of the spirit of the dead (3). On Vanikoro, too, the bones, which are said to be

3. Codrington, p. 264.

macerated in sea water, are used to make arrow points, and the skulls are preserved in the spirit huts or in the dwellings. One chief's skull was given a special shelter next to the spirit hut (4).

4. Dillon, p. 244. D'Urville, pp. 197, 217; 327, 334 (Gaimard). Lesson

[163 cont.]

x 171 291 364 411 412

A number of the elements that are typical of the total culture circle are missing on Santa Cruz, for example, besides the penis sheath, the platform burial, the spear-sling, the ax form with inserted blade, the dagger, and the spear with stone point (9).

9. Graebner, Z. f. E., XXXVII, pp. 36ff.

and only part of these, namely, the penis sheath, the spear with a stone point, and the platform burial, are present on the neighboring, culturally related southeast Solomons. It is all the more important to point out a characteristic feature of inner affiliation. 121 The question of the cultural-historical significance of art forms has scarcely been formulated for the South Seas and, as a matter of fact, cannot be dealt with fruitfully before the general principles of a culture analysis have been set forth. Now, if it can be shown that certain art forms closely coincide in their distribution with culture complexes that have been confirmed elsewhere, not only will the question of the origin of art forms be put on a new basis, but the distribution of the art forms, their purity of style, their transformations and combinations will provide an important measuring device for the psychological unity of the cultures, their points of contact and mixture. Such relationships between art forms and cultures can, in fact, be demonstrated. For the complex dealt with here I should like to point first to the above-mentioned use of animal figures [164] in the shaping of wooden bowls and headrests (1). x 171 Even more important is the ornamentation. I shall

1. Cf. pp. 157, 167.

first briefly mention the fact that the culture in question in essential elements is also spread across Australia, and in such a way that only part of the elements penetrated to the south of the continent, whereas others are more or less limited to the

/203 cont./

548 Nitendi (3), and are bought by a syndicate. A man may pay off
[583]

3. [Speiser, Südsee, p. 302.]

the other joint-owners of the woman, whereupon she becomes his legitimate wife. The prostitutes grant their favors in the compartments that are to be found in the corners of the men's houses (4).

4. [Cf. above, pp. 50 f.]

[307] They usually wear their hair short and are smeared all over with Curcuma (5).

5. [Joest reports the latter; cf. Ethn., I, p. 87.]

515 There is no club life comparable, for example, to the suque of the Banks Islands; there is scarcely anything like a secret
[535] society, and masked dances certainly do not take place, for otherwise one would know something about them. The information on the origin of the mask in Zürich (6) is doubtful.

6. [Ethn., I, pp. 145 f.]

765 [On burial customs (7) it should be mentioned that

7. [Ethn., I, pp. 146 f. Speiser, Südsee, p. 295.]

friends and relatives gather to mourn; they expect to be reim-
766 bursed with food and money (8).] Whereas for an ordinary man
[764]

8. [O'Ferrall, section "Round Houses." Coombe, p. 170.]

the funeral feast /204/ takes place after five days, for a "chief"

[i.e. - prostitutes--analyst]

/204 cont./

766 it is not held until the tenth day. Prior to this, he is put on the bier, rubbed with Curcuma, and a roll of feather money is placed around his head. He is buried in his men's house (1), which from

[769]

1. [Burial in the huts is also documented for the Reef Islands; the grave is lined with mats, and the corpse, wrapped in two mats, is covered with leaves and earth (Girieud and Herrenschmidt, p. 107).]

then on may not be entered. His successor must build a new one. 765 People often let their hair grow long as a sign of mourning (2).
302

2. [This custom was observed by Joest (in Baessler, p. 377).]

765 There does not seem to be a skull cult in Graciosa Bay;
769 on the contrary, the natives there show a great fear of skulls. Rather, it is limited to the south coast of Nitendi, but is said to be found sporadically also on the Reef Islands. The corpse is left to decompose in his own house, /Fig. 49 appears here/ and then the flesh is removed from the bones, the larger orifices of the skull (for. pyr., orbiter, for. magn.) are closed with wooden plugs, and the lower jaw is tied in its sockets; the skull is also painted with ocher. The eyes are sometimes indicated with marks burned on the wooden stoppers in the eye sockets, and the nose plug always projects quite far (cf. Fig. 49). First there is [535] dancing around the skulls on the dance area; then they are placed on the frame above the fire and on occasion are carried [782] about (3). Offerings do not seem to be made to them (4).

3. ["Taken to celebrations in baskets": Speiser, Südsee, p. 299. O'Ferrall, op. cit. (= Coombe, p. 190) also mentions that the skulls are kept in baskets. The